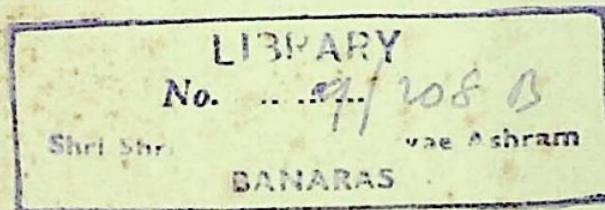


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# Guru Nanak : Glory of India

PRESENTED



by  
**T. L. VASWANI**

With Foreword By  
**Sardar Hukum Singh**  
Governor of Rajasthan

East and West Series  
No. 146 Nov., 1969



**EAST AND WEST SERIES**

[ Monthly ]

**An Interpreter of the Life of the Spirit****GURU NANAK : GLORY OF INDIA****CONTENTS**

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—The Manager

## MESSAGES AND BLESSINGS

Words are inadequate to express what "East and West Series" mean to me.

From deep in my heart I thank you for your kindness, . thoughtfulness and friendship.

*Mrs. Gerald Vincent Morris  
Calif., ( U. S. A. )*

I think, if I write a few words about your pious magazine, it will not be improper. I must say that in India there are very few magazines of such category. In the present critical period, we need more and more spiritual literature, and I heartily congratulate you for your high services in this direction.

*J. K. Bhansali  
Bombay*

It is a joy to find that the magazine is ably run even after the physical departure of our Father, Revered Dadaji. During all my spare time, I read this magazine and feel happy. For my guidance, I note down the main thought of each page.

*M. Venkataramaiah,  
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People coming to our Library are greatly helped and inspired by your magazine's contents.

*Dr. Judith M. Tyberg,  
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## FOREWORD

"NANAK tried to build a nation of self-respecting men and women, devoted to God and their leaders, filled with a sense of equality and brotherhood for all." This self-respect was wanting in our countrymen when Guru Nanak appeared on the scene. He demanded truth in faith and spirit in worship. "The springs of true religion had been choked by weeds of unmeaning ceremonial, debasing superstition, the selfishness of the priests and the indifference of the people." Today, humanity is in need of a spiritualism, free from shackles of rituals, and dogmas based on love, truth and service, divorced from narrow fanaticism and of hatred against or contempt of any one. Guru Nanak gave this spiritualism and left the noble message of love and truth for the suffering society.

But though this message was delivered 500 years ago, very little is known about it outside Punjab. No doubt Sindh, in undivided India, understood and valued this message very much, but partition uprooted these devotees and scattered them in various parts. Wherever they might be, these Sindhi Sikhs still worship Guru Nanak more than any other teacher. They may prove effective missionaries of the Guru's message.

Sindh produced many visionaries, poets, sufis, writers and mystics. Sadhu T. L. Vaswani was one of the most outstanding among them. Though he is not with us physically, at this moment, his

writings about religion, his interpretations about our Saints, Rishis, Prophets and leaders are a unique treasure that must be stored, compiled and taken advantage of. Dada Vaswani had been interpreting and presenting Guru Nanak in the real spirit of a *bhakta*. Dada understood the real message and gave it to his readers in an inimitable style. In reality, T. L. Vaswani was a Saint himself, who devoted his whole life in the service of humanity. Vaswani Sahib lived in practice the life preached by the great Guru.

The "East and West Series" have compiled a few writings of Dada Sahib about Guru Nanak, and are publishing them to commemorate the 500th Birth Anniversary. The Articles have a beauty of their own in bringing out some of the salient features of Guru Nanak's message. This publication would be of great significance in helping a large number of readers to know what this message means to the present world.

HUKUM SINGH  
*Governor, Rajasthan*

## GURU NANAK : GLORY OF INDIA

UPON a dark earth he appeared with a light from Heaven. In how many hearts shines that light, today,—the light of love?

Guru Nanak gave his love to all,—to Hindus and Muslims, Indians and Arabians, Persians and Russians. In them all he saw the one glory of Divine Humanity. His religion rose above the limits of creed, caste, and nation. Hence the creative value of his life and message.

He was a prophet of harmony. I salute him as a hero of religion,—one of the greatest in Indian history,—in the history of humanity.

His century did not deserve the great Guru. If he came back to us, today, the twentieth century would not deserve him. Guru Nānak is the glory of India : but India has not yet accepted the great Guru as her conquering soul.

Born in 1469, fifteen years earlier than Luther, he passed away in 1539,—seven years earlier than Luther. Like Luther, he laid the basis of a new reformation. But Nanak's "reformation" was, in a true sense, democratic. Guru Nanak initiated a People's Movement in religion. Like the Buddha, Nanak left the house of his father, who was a land-steward and merchant, to join the Brotherhood of the poor. Indeed, in fellowship with the poor, in service of the weak and fettered, is that true freedom which modern democracies have missed.

Some have called Guru Nanak, the Luther

of India. Two of the greatest figures of Europe were Luther and St. Francis. These two master-spirits seemed to have come together in Guru Nanak. He had Luther's zeal to reform religion,—to lift it from the formal and conventional to the simple and practical. Guru Nanak was, like Francis of Assisi, a poet-saint. Each taught through simple songs and stories. Each had a rich vein of humour. Each was a wanderer, a troubadour of God,—travelling from place to place, singing the sacred Name. Each was a mystic. And in each I hear the authentic voice of Jesus the Blessed. Jesus said :—“God is Love!” And early Christianity was a *bhakti-marga*,—a way of faith, devotion and love. And did not Guru Nanak sing again, and again :—

*His Love is infinitely inexpressible :  
How shall I write it?*

One of the greatest mystics of history, Guru Nanak puts emphasis on direct experience of the Divine. Not hearsay, not tradition, not ceremonialism, not books, not priests, not creeds, but *direct* experience. The Guru was a singer of the Open Secret, a teacher of the God within. He travelled widely. He visited Hindu pilgrimages. He went to Muslim countries and visited Mecca. He travelled to Turkestan and Russia. Everywhere he preached the truth of the simple way to God. For God is not a distant deity. “Closer is He than breathing, nearer than hands and feet.” As Laotse said :—“Without going out of doors, we may know (the Essence) of the whole world.”

This Essence, the Guru called the *Nāma*, *Sat Nāma*, the Eternal Word. In the revelation that came to him at the time of his immersion in the water,—according to a beautiful story in the *Janmasākhi*,—he saw God as the “Eternal Word.” And the Voice that came to him was :—“I have given thee My Name : to That be thou dedicated!” And Nanak’s life was dedicated to the Word. His father rebuked him for not “walking after the manner of the other people.” Nanak was still true to his call. He sang the Word : he rejoiced in the Word. To multitudes in many countries, he preached the Word. He saw the people were unhappy : he preached to them the truth that in the Word was the healing of all ills.

If modern India could but listen in her heart to the teaching of Guru Nanak! “I have renounced all sects,” he said at Baghdād. He loved alike Hindus and Muslims. On his travels, he took two singers,—one a Hindu, the other a Muslim. Sheikh Farid was a devoted friend of the Guru. Muslims called the Guru “*Shah*,” —a title given to great *dervishes* and saints. His synthesis of religions transcended and, therefore, included Hindu and Muslim ideals.

He gave his love freely to all, and set at naught conventions, creeds and castes. He was a brother of the poor, the criminal and the outcast. His socialism was not atheistic : it grew out of a vision of God’s love flowing into the hearts of men. We are brothers,—in God. And the more I think of it, the more I feel that a new Indian

nation should be built not in blind imitation of the West, nor in neo-atheistic, socio-economic theories of European thinkers, but in the vital message of India's seers and prophets and saints.

One great truth preached by Guru Nanak is of great value to modern thought. This truth may, I think, be expressed thus :—“The power of God is not *dynamic* : the power of God is *sacrificial*.” God comes to us as sacrificial *shakti*. He comes to us in humility,—in the guise of the simple and the poor. He comes to us not in thunder but in silent sacrifice. From this follows a truth of profound significance. Not the power of kings and conquerors but the sacrificial *shakti* of silent servants of the poor will conquer the world.

The shouts and noises of these days will pass away : the distinguished of today will be the extinguished of tomorrow : our big organisations will pass into oblivion. Survival value belongs to the little ones, to them who worship the Lord in the little ones, the broken ones. The Infinite has become the infinitesimal : so may we learn of nature and her Lord the lesson of humility.

Guru Nanak loved to speak of himself as a “servant.” He went about in deep humility to teach and help and serve. He mingled with the poor : he sat with the criminal and outcast. Today, we bow to him as to one of the world’s greatest ones. He that is humble is blessed. That is the law.

A rain drop fell from the skies, and as it was about to sink into the ocean, it said :—“It is God’s will that I be broken into nothing.” Then a

shell caught up the drop of rain and, behold! it became a pearl. Blessed are the humble, for they become pearls of great price. To live a new life, one must shun the glamour of "greatness" and be a silent one.

In a beautiful little hymn, Guru Nanak sings :—

*In all things is Thy Light :  
From it art Thou known :  
And Thou art found by Love!*

When the sense of the Wonder of the world is awakened, we realise the littleness of the things we seek and the plans we pursue. "Vanity of vanities!" says the awakened man. How little we know! How little we really achieve! As Goethe says in a poem of his :—"A small ring limits our life." We think mightily of ourselves. We occupy so small a space in the cosmos! What is man compared to the stars!

Must we then sit idle with folded hands? No! Let us work,—but as instruments of the One Master. We are so little. He is the One Worker. Blessed are we if we are accepted as instruments of His service, His work. Big plans and programmes,—let them go! Enough, if we do in our little, allotted field the humble service to which He calls us. Then shall we live true lives,—true because dedicated, dedicated and beautiful,—beautiful in spite of what the world calls "failure" or "defeat." Let us keep alive the cosmic sense, and we shall grow in humility and in that only service which makes life rich,—the service of love!

NANAK's love and humility inspired his disciples with boundless affection. They spread his message, far and wide, in the North : they purified the life of the Punjab. They built a new brotherhood of the strong, and they gave a new hope, a new faith, a new life to the Hindus of Muslim Sind. Nanak became the beloved of the Hindus in that province. Scattered, today, in different parts of India,—homeless exiles,—they still are attached to the name and person of Nanak : they still love him with a love as pure as it is profound.

Nanak infused a new spirit in the North and in Sind. South India knows him not : and the Western world knows him not. The West, broken and bleeding, needs, as never before, the message of Nanak's life and Nanak's gospel of love. Who will take the message to the nations of the world?

Nanak saw the world's deep tragedy. He saw the world caught in a net of suffering and woe. He saw the agony of the earth,—its travail and pain. He saw the anguish of India, oppressed by dark forces, trampled upon by conflicts of creeds and dark deeds. And he prayed for God's grace to "save the world in agony." "Raise all unto Thee," he cried; "raise them whichever way they may be raised!" And he taught that the *Nāma*, the *Sat Nāma*, the Word of God, was the cure of all the ills of suffering humanity. The Word of God, the *Sat Nāma*, singeth in the heart of him who strives to be pure. "Be pure," said the Guru, "that Truth may be realised."

The pure spirit of religion was incarnated in

this apostle of humility and love. Year after year, hath he come nearer to me, and he hath enkindled in my heart a love, which adores him as one of the world's truly great ones, who attained to surpassing greatness because they were "great" as they were "pure." Nanak breathes on his *bhaktas* a breath, a benediction of the Eternal. Nanak needs no legends of a super-human world. The beauty of his simple, humble life lures us on to his vision of the Infinite. No miraculous legends need embellish his life. He is so natural, so human; therefore, he shines with a beauty divine!

IT was a privileged epoch in which India could produce two such inspired and illuminated geniuses as Nanak and Kabir. It was a divine hour in India's history. How many hidden forces came to a head in Nanak as in Kabir! Nanak was a farmer : Kabir was a weaver. Each was so humble. Each adored the one Eternal God in all. "There is no Hindu and there is no Muslim," said Nanak. Kabir called himself "a child of Rāma and Allāh." Each sang the one Divine Name. "O God!" said Kabir, "whether Allah or Rama, I live by Thy Name!" Each asked his countrymen to turn away from the outer religion of rites and ceremonies to the inner religion of the heart.

Guru Nanak preached a faith which adored the one God,—the *Kartā Purukha*, the Supreme Person who is the Creator of all. Guru Nanak pointed out that purification was from within,

not in temple-rites and pilgrimages to holy places. And Guru Nanak adored the one God whom idols and images could not reach. "Lifeless," said Kabir, "are all the images of the Gods. They cannot speak. I know it, for I have called aloud to them." And again :—"What avails it to wash your mouth and count your beads and bathe in holy streams and bow in temples, if deceitfulness is in your hearts?"

Nanak, like Kabir, had no dogmas : each bore witness to the One Name, and purity in thought and word and deed, and service of the poor. Nanak spoke of God as the One beyond conception and speech,—the Formless One,—in whose presence the mind is still, the tongue is speechless, the heart is dumb. And Kabir sang :—

*There be a World beyond all bounds,  
Brother! And there is a Being  
Whom no name may name aright,  
Of whom the best we can say  
Is that nothing can be said!  
No form, no body, no length, no breadth  
Hath He. He is! But how can I describe it?  
The words of the mouth tell of it,—naught!  
The letters on paper write of it,—naught!*

Both Nanak and Kabir asked the seeker to look for the Light within. "Wanderers are they," says Nanak, "who seek Him abroad." And Kabir says :—

*The Real is in your home within!  
Why wander ye from forest to forest?  
Go where ye will, to Kāshi or to Mathurā,*

*Ye will not find Him,  
Except in your soul within!*

Both Kabir and Nanak were mystics of the purest ray serene. Both were prophets of the "Inner Life," and both urged that the "Inner" should be expressed, not in creeds, dogmas, rites and ceremonies, but in humble service of the poor and lowly. And service of the poor must be inspired by love of God and of *Nama*,—the Word of God. Nanak sings :—

*O man! how canst thou be free without Love?  
And the Word of God,—the *Nama*,—  
Will reveal to thee the Lord within thee,  
And grant thee treasures of love.*

*O man! love Him as the lotus loveth water :  
The more it is beaten by the waves,  
The more doth it unfold itself.  
In water is the life of the lotus :  
And without water the lotus dies.*

*O man! love God as the fish loveth water :  
The more the water, the more joyous is the fish :  
Without water, the fish liveth not for a moment :  
God knoweth its heartache!  
May I be a fish and, living in water, know the secret of life!*

*O man! love God as the chātrik loveth rain!  
The tanks may be full,  
And the land may be green,  
But the chātrik is not happy  
Without a drop of rain from above!*

## GURU NANAK AND ST. FRANCIS

WHEN I think of Guru Nanak, there rises before me the picture of St. Francis and other great Saints. Francis passed away in the thirteenth century : in the fifteenth century appeared Guru Nanak. Both faced the challenge of poverty and pain around them : both accepted voluntary poverty and ascetic self-denial. St. Francis wore beggar's clothes. Guru Nanak lived the life of a *fakir*. Both, dressed in the roughest clothes, served lepers and beggars.

Both Francis and Nanak valued heart-knowledge more than book-learning. Both bore witness to the simple life and both gave to the people the great message :—“Sing His Name !” When, at Hardwar, Guru Nanak saw the *bairāgis* and *sanyāsins* quarrelling with one another, he said to them :—

*Your clothes are coloured red :*  
*But, alas, you walk not in humility !*  
*You forget the Word of God (Nama) :*  
*You gamble away your souls*  
*For a trifle of earthly honour !*  
*Blessed are the simple :*  
*Blessed are the humble,*  
*Who dwell at the Feet*  
*Of the Lord in love !*

If Europe needs, today, a new St. Francis to awaken the Nations to a new sense of responsibility to the poor, does not India need, today, a new Nanak to awaken us to a new sense of unity

with the poor and broken ones ?

Guru Nanak renounced caste and creed and went forth to meet all men in a spirit of love. St. Francis freed himself of every "privilege" and, in utter poverty, went forth to serve and bless and heal the needy and suffering ones. "Caste and birth," said Nanak, "are of no avail ! Let us learn of those who know the Truth." Nanak asked all to "cast out caste and look at the Light within !" When the high priest of Baghdād asked Nanak to what sect he belonged, Nanak said :—

*Of no sect am I.  
I adore but One !  
Him alone I see  
In the Earth below,  
And the Heavens above,  
And in all directions !*

The emphasis of Guru Nanak was on the heart and on "golden deeds" of the heart. "God will not ask," said Nanak, "of what race are ye; He will but ask :— "What have you done ?" Deeds, not creeds, is what Guru Nanak asked of his disciples. He preached a Religion of Life.

Many, today, have lost faith in religion, because religion has been separated from life. Religion will come back to its own when men will learn to live amicably and helpfully with their fellowmen. Guru Nanak's vision of life embraced all countries, all religions, all races.

Guru Nanak taught the Unity of God and the Brotherhood of Man. Civilisation is sinking today : for there is lack of unity in our lives. Civilisation may be saved if our daily life is built in the New

Synthesis which Nanak preached. In this Synthesis intellect or mind has its place but, also, the Heart. The Heart is spiritual vigour. "Great thoughts spring from the Heart,"—said a thinker of the West. Out of the Heart, too, springeth Love : and in Love is the secret of Life. In a beautiful song of Guru Nanak, we read :—

*I have turned my heart into a boat :  
 I have searched in every sea :  
 I have dwelt by rivers and streams :  
 I have bathed at places of pilgrimage :  
 I have lived in forests and glades :  
 I have eaten bitter and sweet :  
 I have seen the remotest regions :  
 And this have I learnt,  
 That he is the True Man,  
 Who loveth God and loveth Man  
 And, serving all, abideth in Eternal Love !*

To all Guru Nanak gave the love of his heart. His love converted robbers like Shaikh Sajjan. In love he spoke to the *mullāhs* of Meccā, and his words went into their hearts. Nanak's love rivetted to him Mardānā, who accompanied the Master to Afghānistān and Lankā, to Meccā and Medinā, to Baghdād and Multān. Nanak's love flowed out to Lehnā, and this worshipper of Durgā became "Angad,"—a "limb" of the Master's body, an integral part of Nanak's radiant soul.

In his pure, sacrificial life and song, beloved Bhārata may yet find a new alphabet of that Freedom which serves and heals the poor and lowly.

## A PROPHET OF FREEDOM

"I AM a servant of the Beloved One," he said, "and long to meet my Lord." And this "servant of the Beloved One" became the builder of a nation. For the life and teaching of Guru Nanak were the inspiration of a long line of the Gurus, the last of whom built the Khālsā State with the battle-cry, "*Wahgurūji kā Khālsā!*"

Guru Nanak's life and teaching revolutionised the minds and hearts of millions. Young India needs his inspiration, today, in the task of re-building the Nation : for India's freedom is yet incomplete.

A lover of freedom, Guru Nanak spent his early days in the freedom of the farm and village-life : and in his days of manhood he travelled, far and wide. He went about blessing all, asking all to free their minds and hearts of convention and cant.

As I have meditated on his words and reviewed the main incidents of his life, as related in the *Janmasākhi*, I have felt, more strongly than before, that India's freedom may not fulfil its purpose without the power of faith and solidarity and service of humanity,—faith more than the knowledge of books, solidarity more than schemes of reform, service of humanity more than anything else.

And concerning these three, the Guru's life has not a little to tell us. Taken to a school-master, this great soul,—great in humility and

love,—asks :—“Sir, what have you learnt?” And the school-master says he has learnt all the branches of knowledge, has read the books, has known arithmetic and book-keeping, has known everything! Then says Nanak to the school-master :—“Is that kind of learning useful, Sir?” And, in a passage of great beauty and wisdom, Nanak sings the very secret of education :—

*Burn worldly thoughts, and their ashes rub,  
And of these ashes make thy ink :  
And let the paper on which you write be the paper  
of faith :  
Let your heart be the pen :  
Then write the Name and the praise thereof,—  
And write without end or limit!*

The current system of education in India ignores the wise injunction :—“Let your heart be the pen : then write the Name!” Let your heart be the pen. Then write the Name,—the Mother’s Name,—in the ink made of *tapasyā* : and you will write in flaming letters the freedom of Hindustan.

And who more than the Guru bore witness to the brotherhood of man? The first words he utters on waking from his trance in the waters are :—“There is no Hindu and no Mussalmān!” Speaking on another occasion to the Hindus, he says :—“Praise and glorify Allah as Muslims do five times daily.” Speaking to the Muslims, he says :—“Make the Will of Allah your rosary.” “A real Mussalman is he who has renounced self.” Is it a wonder the Muslims cried aloud :—“Khudā (God) is speaking to us in Nanak”? Is

it a wonder, when he passed away, both Hindus and Muslims covered his body with flowers? And the old chronicle says :—“All the flowers were fresh!”

“There is no caste,” says the Guru. “We claim brotherhood with all.” So it is that every member of the Sikh community is a *bhai*. All are *bhais*, brothers, whether kings or warriors or preachers or students of science and literature. “Nor caste, nor birth is asked at the holy house of the Lord,” says the Guru. He mingles freely with the poor and neglected ones. He accepts their invitation in preference to those of rich men who, he knows, invite him for self-glorification. There is, I have often said, but one sin. It is the sin of separateness. It is the sin against the solidarity of life and the brotherhood of man.

This prophet of unity sees the higher harmony of all faiths in the One Religion, which is the worship of God and service of the God-in-man. Asked at Mecca, if he was a Hindu or Muslim, he says he is neither, he discerns God in both. Asked which is superior, Hinduism or Islam, he says :—“Without good acts, the professors of both will perish.”

The Guru asks his disciples to accept spiritual disciplines, *sādhanas*, without which there is no freedom. One discipline is devotion to the Name. “Sow the Name,” says the Guru, “sow the Name. Now is the season to throw away all doubt and fear.” “Burn to ashes your silk and velvet, if they draw you away from the Name of the Lord.”

The *sadhana* of which the Guru speaks is, in

the second place, *tahal, sevā*, the service of man. In many ways does the Guru speak of the supreme value of *tahal*, service. Is not his life a luminous commentary on the meaning of service?

Yet another *sadhana* is *bhakti*,—the culture of emotions. The Guru sings :—

*The soul, who by the true Guru is united to the Lord,  
Abideth in bhakti, in devotion supreme.  
Love, O Nanak, is her companion.*

As I have recalled incident after incident of his life, I have sometimes said to myself :—“O that I had the privilege his first disciples had of hearing his wondrous words and seeing the sacred beauty of his Lotus-face and kissing his blessed feet!” Then a nobler thought comes to me and I say to myself :—“Alas! I forget that he has passed into the Unseen only to come nearer to us in spirit. He has gone away in order to enter into us, into the life of India, the life of the world. Is he not still our Leader and our Light?”

A beautiful Sikh belief has it that the One Light passed into other Gurus. And may I be permitted to say that the One Light has never vanished? It is in each one of us. Only let us break the barriers of passion and prejudice, of separateness, sectarianism and strife. Only let us remove the obstacles, so that the Light may shine with splendour. India needs the Light : the nations need the Light : civilisation needs the Light. And the Light shines through everyone who radiates Love. Guru Nanak’s call is a call to us all,—of sympathy, compassion and love!

## THE SECRET OF HIS MESSAGE

**BABA**,—Father,—we call him. Guru Nanak is **Bābā Nanak**,—the Chosen and the Beloved of the people.

In a village named Talwandi,—thirty miles from Lahore,—in the year 1469, is born this child of Light. It is a moonlight night : and heavenly music, we read, greets the coming of the infant to the earth.

Stories, as sweet as those of the shepherds and the wise men of the East who pay homage to Jesus on his birth in a stable, are told us in the Ancient Books in regard to the birth, toward morning, of a moonlight spring night, of Nanak,—servant of the Beloved. Saints and heroes, sages and revered old men come to pay homage to the Baba, who is destined to be a Singer and a Teacher,—a Singer whose Song of *Sat Nāma* is our life for ages,—a Teacher of the Truth that is for the healing of the Nations.

Nanak's mother is named Triptā : full of devotion is she to God and full of tender affection for her son,—Nanak. His father is Kālū,—a merchant, a farmer, an accountant, manager of the land belonging to a Muslim Rajput, Rāi Bulār,—the feudal lord of Talwandi.

In a dark hour of our history appears Nanak. We have a picture of India's state in the following words of Guru Nanak :—

*Kings are butchers : cruelty is their weapon.*

*The sense of duty has taken wings and vanished.  
Falsehood is over the Land,—as a veil of darkness,—  
The darkness of the darkest night!  
The moon of splendour shineth not.  
Starless is the night!*

The other day I wrote in my "Diary" :—  
"Democracies have failed : but Democracy lives.  
It will triumph in the day two things are achieved :—(1) when sectarianisms and fanaticisms perish from the Earth, (2) when States will bow down in reverence to a Law superior to theirs,—the Law of Fellowship and Sympathy, and to the Infinite whose voice rings from end to end :—'Children of the Earth, ye all are one!'"

This two-fold truth he came to re-proclaim,—he whom the world has yet to know aright. Guru Nanak is not the monopoly of the Sikh Community, nor of India. He was an Apostle of the Infinite. He belongs to all : he belongs to the world. For he bore witness to One God, One Brotherhood, One Law of Fellowship and Love. He came to reconcile religions : he came to harmonise scriptures. He came to announce the Ancient Truth, the *Yoga* of the Ages, that but One Wisdom is eloquent in all prophets and sages, and that One Love doth shine in all the shrines and sacraments of Man. I have asked myself, again and again:—In the day of her political freedom, will India lose the vision of her holy Rishis and Saints? And will she, turning to the West, adopt its religion of riches, its faith in gold?

Meditating on this mighty one and his message, I have said to myself, again and again :—"Is

not the secret of this man and his message in this one word : simplicity?" Guru Nanak was so simple, and so meek! The story of his life and the history of the Sikh Community verify the vision Jesus voiced in the words :—"Blessed are the meek, for they shall inherit the Earth!" Yes,—power is given to them that are meek. The meek are not weak : strength is given to them and they persist.

The Power given unto Guru Nanak flowed into Guru Gobind Singh and the other Gurus and upheld the Sikhs and their States in the day of India's urgent need. Sympathy, love, service,—they who have these have *shakti*, power, in abundance. Men may torture truth : but they are losers. Truth may be on the scaffold :

*But that scaffold sways the future  
And, behind the dim unknown,  
Standeth God within the shadow,  
Keeping watch above His own.*

They crucified Christ : is he not conquering? And though we deny the great Guru in our lives, again and again, his meek spirit yet will conquer,—re-uniting his humble, scattered disciples, lifting them above sectarian strifes, and through the lips and lives of these simple ones pealing his message of Truth and Love to all the Nations unto the ends of the Earth.

## THE HIDDEN MYSTERY

AT rare intervals in history doth appear a man like Nanak. He is attuned from the beginning of his days to cosmic forces and the Cosmic Will : he hears voices and he sees visions in waking life and in dreams. His values of life are not the values of the world. Others value money, honours, earthly goods : he values the Invisible Treasure of the Eternal. He fears not death : for he hath looked into the radiant Face of life. He hath learnt to renounce the goods of time and all ambition and all reputation. He hateth none, and he harmeth none : for to him every creature,—human and sub-human,—is a brother, a sister. in the one Kingdom of Life, and even atoms are illuminated with the One Light : and every planet and every sun and every star is flooded with love in the one Sea of Life !

The Hindus of Sind are followers of this one incomparable Man, this one inspired and illuminated prophet,—Nanak Shāh. He adored the One. This One, Nanak taught, was above all the gods, all the forces of Nature. This One, said Nanak, is He “Whose Name is True. Repeat His Name,— the True One ! In the beginning, was He : the True One was in the primal age: the True One is : the True One was, as the True One shall be for aye !”

In his answers to the questions put to him by the Maulvis,— the priests,— at Mecca, he bore witness to his faith which was different at

once from the Islam of the Mullah and the Hinduism of the Pundit. Nanak said :—

“To whom shall I go to know of Thee, my God ?  
Thou art the greatest of the great : and  
great is Thy Word. Veiled is Thy greatness  
from men and they depart in pride, in the  
vanity of little knowledge !

“I have searched through and through the  
four Vedas and the four Books of the Massul-  
māns : but the Illimitable escapes them, and  
they are dumb, speechless, in the presence of the  
Mystery of the Infinite.

“This be my faith,—saith Nanak, the servant  
of all,— to adore the one Mystery and  
to do good to all.”

Nanak's life is like a bell with many echoes. The one note it sounds, again and again, is the note of simplicity. The simplicity of Nanak will draw to him, more and more, the youths of Asia and the West. And this man of simplicity is a man of sacrifice. His life is religion,— not a theory, a philosophy, a creed, the programme of a party or a church. His convictions come from action and contemplation, not information or scholarship. Blessed is the nation that has such men to inspire and lead. If India lies prostrate today,— the bulk of her people hungry and in rags,— it is because her statesmen lack the inspiration of the simple, spiritual life.

Simple was Nanak in food and dress : and simple was the message he gave to the people. At Brindāban, he saw, with sadness in his heart, crowds of men and women, singing and dancing.

Krishna's name was on their lips but in their hearts, alas ! was darkness,— the darkness of "desire," *trishnā*. And Nanak sang on the spot a simple song : and how simple was its message to the people ! Nanak said :—

"Give up desire, craving !

"Give up the *tapasyās*, the penances which punish the body and do not purify the heart !

"Seek the grace of the Lord !

"He asketh of you good deeds and *Harikirtan*. Sing His Name !

"With truth and resignation as your cymbals, sing His Name in chorus :

"And keep time in the true dance,

"Which is the dance of humility."

In his songs, Guru Nanak sounds this note, again and again : renounce self-seeking : adore the "Hidden Mystery" with love in thy heart, and seek not name nor fame, nor sign nor tale for future time. This love, non-egoistic love alone will loose thee from thyself. Do thy daily work, but entangle not thyself, in any form, in any finite thing : for this world is but a bridge. Linger not on the bridge, but move on to the Shrine, O Pilgrim of Satyaloka ! Do thy daily work, but escape from thyself. Do thy daily work, but in each act think of the One, meditate on the "King," the "Father," the Eternally Beautiful, the "Beloved."

## “BRETHREN ! LEARN TO LOVE !”

FIVE centuries have sped since he came. Today, we live in a period of disillusionment. Contemporary civilisation has thrown up dictators and limited patriots : where are the Pioneers of that Freedom which looks to Truth as its Country,—the spokesmen of the Eternal Spirit ?

In his last work, the great Russian author, Dostoevsky, wrote :— “If you will only love each other, the secret of God will be revealed unto you : and in the end you will embrace the whole world in the magnitude of your love.” Centuries before these wise words were written was born, in India, one who taught Love and worshipped Love. Guru Nanak was a spokesman of the Eternal Spirit. He came to reconcile races and religions. He came to proclaim the sovereignty of Love.

Not many, today, who bear witness to God’s love : for not many grow beyond their nation. Europe and Asia, alas ! are suffocated with hate. Where are they who would re-build the world ? “We must use force !” is the cry which swings from West to East. Where are the servants of Eternal Love ?

His century did not deserve the Great Guru. If he came back to us, today, the twentieth century would not deserve him. Guru Nanak is the glory of India : and after him the great Khalsa built a number of states : but India has not yet accepted the Great Guru as her conquering soul.

A story in the *Janmasākhi* (the Book that tells of the doings of the Master) says that Guru Nanak was Rājā Janak come back to this world ! Raja Janak was the King with the Great Heart,— full of compassion. Guru Nanak's heart, too, was filled with the wisdom of love and, like Raja Janak's, moved out in sympathy and service of the poor. Janak and Nanak, both were practical mystics : both were servants and guardians of the poor. And in both I hear the voice of Jesus, who said :—“God is Love ! Go and sell what thou hast and give it to the poor !”

Nanak was a mystic. At an early age there came to him a revelation of the spiritual world. He went into a river for a bath : and in the waters he saw a Shining Form, holding before Nanak a cup of water and saying to him :—“Drink ! I have given thee my *Name*.” The Name ! *Nāma* ! Not a word, not letters of books or scriptures ! *Nama* is not in letters but in vibration. The *Nama* vibrates. Guru Nanak speaks of *Sat Nama*,— the vibration of Truth, the Eternal Verity !

Truth have the creeds and temples and churches forsaken and so not a few of the educated have turned their faces away from religion. How many of the preachers and propagandists of religion would place truth above their *Samaj*, their *Mandir*, their church, their Guru, their Scripture, their Creed.

Nanak's great message of *Sat Nama* calls us to the worship of Truth. Temples and *mandirs* and churches have become tombs of dead traditions. Would you meet and greet your God ? Go into the laboratory of life : and with Truth make ex-

periments every day. Truth,—though she send you out into the wilderness,—an outcaste, a wanderer, Rāma-like in far-off forests ! Truth,—though she take you through paths covered with flaming fires ! Nanak has to leave his home, his father, his family, his birth-place, his all, to be a worshipper and proclaimer to the nations of the Truth that is God.

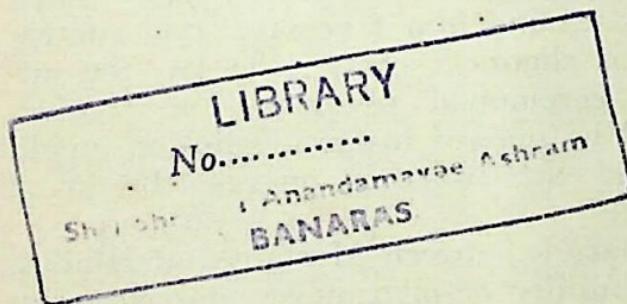
And the Great Guru realised and taught that the truth of truths is love. Wherever he went, he poured out his love upon all he met. One thing Nanak did not know,—arithmetic. One thing Nanak never forgot,—love. Wide were his travels : he moved among men of diverse tongues and temperaments, of many races and religions. Many were drawn to him : for to all he gave the gift of sympathy. Guru Nanak taught the wisdom of Love. Guru Nanak gave the healing message of Love. He saw much suffering was around him : he saw cruel contradictions of his chaotic century : he saw the unrealities of ceremonial religions and broken creeds. And he opened his gentle lips to unfold the Secret to the suffering ones :—“Brethren! learn to love!”

He saw quarrels between Muslims and Hindus. He saw the futility of pilgrimages and worn-out creeds. He had the courage to say in the face of priests and pundits :—“If you will only love, the secret of God will speak unto you!” Was ever a simpler message given to the world ? Truth is simple.

This message calls us to a life of noble action in the living-present. These controversies may

be theology, but are not religion. These creeds may be patriotic, but are not religion. These creeds may be academic, but are not religion. These ceremonies may be ancient, but are not religion. These traditions may be hoary as the Himālayas, but are not religion! For the call of religion is :—Act! Act in the Living Present, and make your action an offering to the Eternal Love !

*"For Yesterday is but a Dream,  
And Tomorrow is only a Vision :  
But Today, well-lived, makes  
Every Yesterday a Dream of Happiness,  
And every Tomorrow a Vision of Hope.  
Look well, therefore, to this Day!  
Such is the Salutation of the Dawn!"*



## NEWS AND NOTES

By a "Pilgrim"

**Beloved Dādā's Birthday** :—Beloved Dada's (Sri T. L. Vaswani's) 90th birthday (25th November, 1969) will be celebrated with enthusiasm at Poona and a number of places in India and outside.

A five-day programme has been arranged for the celebrations at Poona. The programme includes *Ratha Yātrā* (procession of pilgrims following the *Ratha*, the chariot, containing Beloved Dada's life-size picture); *Akhand Pāth* (continuous, unbroken recitation) of *Guru Granth Sāhib*; *Dādā Darshan* (Exhibition of Dadaji's books, pictures, etc.); *Yagna*; Distribution of cloth, etc., among the poor and needy; *Langar* (fellowship meals where about 5,000 people are expected to join); and a public meeting at which tributes will be paid to Beloved Dada and a Purse will be dedicated to him for the good work that is being carried on at Poona under his ever-living guidance and inspiration.

**Guru Nanak's Birthday** :—November 23rd is Guru Nānak's 500th birthday. It is being enthusiastically celebrated in different parts of India.

It will be celebrated at the "Mirā Nagar" with devotion and enthusiasm. The programme will include *Akhand Pāth* of *Guru Granth Sahib*, feeding of the poor, *Nām kirtan* and Beloved Dada's *upadesh* (address) on the life and teaching of the Great Guru.

**Commemorative Stamp** :—The commemorative stamp, to be issued by the Government of India in honour of Beloved Dada, will be released at a special function to be held at the "Mira Nagar," on the morning of 25th November, at 9.00 a. m. The stamp will be released by Dr. Cherian, Governor of Maharashtra. A temporary post office will be set up, for a day, at the "Mira Nagar," and stamp collectors will have their stamps cancelled at this post office. The cancellation "cachet" will bear

Dadaji's "OM" symbol, signifying the unity of all religions.

Special "first day covers" will be issued, carrying Beloved Dada's picture and his teaching :—"Service of the poor is worship of God."

Special folders, giving a brief life-sketch of Beloved Dada, in English and Hindi, will also be issued on the occasion.

It is expected that a large number of devotees will purchase the stamps (20 P. each), the first day covers (5 P. each) and the folders (10 P. each), and will preserve them as mementos.

**Gandhi Centenary Week** :—The centenary of Mahatma Gandhi's birth was enthusiastically celebrated at the Mira Nagar. The Mira Educational Institutions had a week-long programme, which included service of the poor, *shramdān*, painting competitions, "honesty" stalls, exhibitions, and speeches on the life and message of the great-souled Gandhi.

**"Mahatma Gandhi : The Man of the Ages"** :—This is the title of a beautiful book published by Shri Gangārām Sājandās, the devoted Editor of the "Mira." In the book have been brought together Dadaji's lectures and writings on Mahatma Gandhi,—many of them hitherto unpublished.

The book was "released" by Shri T. S. Bhārdē, Speaker, Maharashtra State Legislative Assembly, at a crowded meeting held in a specially erected shāmiānā in front of Beloved Dada's sacred *samādhi*. Shri Bharde paid a glowing tribute to Beloved Dada and to the work which is being carried on under Dadaji's ever-living inspiration.

The book, which is priced at Rs. 3/-, is being given at a concessional price of Re. 1/-only, till Dadaji's birthday (25-11-69). Copies can be had from the Editor, "Mira," 10, Sadhu Vaswani Path, Mira Nagar, Poona—1.

**Birthday Purse Fund** :—Contributions to the Purse, to be dedicated to Beloved Dada on his birthday (Nov. 25), are pouring in. Donations may be sent (by Money Order or Crossed Cheques or Bank Drafts) direct to the Secretary, Sri T. L. Vaswani's 90th Birthday Purse Fund, 10 Sadhu Vaswani Path, Poona—1, (India). For every offering, a receipt will be sent. May He, the All-Giver, bless every offering in the service of God and Man!



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